



ANALYSIS OF BILINGUAL DICTIONARIES AND GRAMMARS BASED ON ARABIC AND PERSIAN-TAJIK LANGUAGES

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ABOUT ARTICLE

Key words: The Arab caliphate, which was founded at the end of the 7th century, subjugated a large area consisting of the Arabian Peninsula, the countries of the Near and Middle East, North Africa, Spain, Central Asia and the Caucasus.

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Abstract: It is known that in Turkish lexicography, including Uzbek lexicography, Eastern lexicography, in particular Arabic lexicography, is leading. "Devonu lu'otit turk" (1073-1074), "Mukaddimatul adab" (1137), "Kitab ul-idork li lisanul atrak" (1312), "Attukhfatus zakiyatu fil lugatit turkiya" (XIII century), which are interpreted as the first Turkish language dictionaries, such works were written in Arabic and based on the traditions of Arabic linguistics.

INTRODUCTION

Arabic language had a unique position not only as the language of the dominant ideology, but also as the language of religion and science. All elementary schools and madrasahs were taught in Arabic. Bilingual schools of linguistics were established in the city of Basra and Kufa, and debates and debates were held between them on a number of issues of linguistics. In the capital of the caliphate, various officials, scientists and writers had a high position. When the Abbasids came to the Caliphate, the center of knowledge was moved to Baghdad. Scholars in large areas, regardless of their native language, write their religious, scientific and artistic works in Arabic.

The states under the caliphate were made up of different peoples and differed in language, customs, and culture. This, in itself, made it difficult to manage them. In order to spread the holy religion of Islam, there was a great need to teach and learn the Arabic language. In addition, there has been some disparity over time between the classical Arabic language in which the Qur'an was composed and the living spoken Arabic language, and there have been problems with non-Arabs learning to pronounce the text of the Holy Qur'an correctly. According to linguist A. Nurmanov's work "History of Uzbek Linguistics", "Abul Aswad learned the basics of grammar from Caliph Hazrat Ali. Later he is asked to create a book that will help in better understanding and correct pronunciation of the holy book which is the word of Allah. But he does not agree to it at first. One day he heard the last word of the verse of the Qur'an "Tawba" "Anna-llaha ba-riun minal-mushrikina wa rasuluhu" read as "wa rasulih". Such pronunciation would change the meaning of the Surah "Allah does not want to associate with the polytheists and His

Messenger" to "Allah and His Messenger do not wish to associate with the polytheists." After that, he intends to write a work on the grammar of the Arabic language.

Arabic linguistics arises from the need to fulfill such purely practical needs. There is no equivalent to a dictionary in language learning and teaching. The dictionary is a genre born to perform this task. Therefore, as with most linguistics, Arabic linguistics begins with lexicography.

The recognition of the Arabic literary language as the language of worship and knowledge of the medieval Muslim world is the reason for the emergence of Arabic vocabulary much earlier. At the end of the 8th century, the first dictionary in the Arabic language was created - the work "Kitabul-ain" by Khalil ibn Akhmad. Khalil ibn Ahmad Farohidi (718-791), one of the most prominent representatives of the Basra school, was known as a famous philologist-scholar of his time, and the published copy of his incomplete dictionary consisted of 144 pages. The dictionary is divided into several books, and each book contains words that begin with the same letter. The dictionary tries to cover the entire lexicon of the Arabic language, not only rarely used and difficult to understand words.

"Kitabul-ain" is the reason for Khalil al-Farokhidi to be recognized as the "true father of Arabic linguistics" because it contains important information on the grammar of the Arabic language.

"Al kitab" dictionary-grammar of Sibawaihi, a student of Khalil ibn Akhmad, also gained great fame in the Arab world. Sibawayhi creates a perfect classification of sounds. He draws attention not only to the physiological, but also to the acoustic side of sounds, and emphasizes that at the root of any phonetic change lies the desire for ease of pronunciation. Professor A.Nurmonov stated that "the reason for phonetic changes is convenience and a desire to spend less effort, thousands of years after the Arabs, A. Martine and E.D. Polivanov stated in European linguistics."

It was during this period that the "Sakhikh" dictionary, created by Abu Nasr Ismail al-Jawhari (nephew of Abu Nasr Farabi) of Turkish origin, gained great fame due to its practical importance. This dictionary, which covers the meaning of 40,000 words belonging to the classical Arabic language, differs from Khalil ibn Ahmad's Kitabul-ain and the famous dictionary of Mukhammad ibn Durayd in terms of word placement and word selection criteria. The author places the word in the dictionary in alphabetical order based on the letter at the end of the stem. In the dictionaries created before that, they were placed according to the physiological characteristics of the sounds in the word, the topic or how things in existence are named. Arabic lexicography, later the alphabetical arrangement of words in European lexicography, is associated with the name Jawhari.

"Sakhikh" is known as "Jewelry Dictionary" in Eastern lexicography, which is the reason why the author was given the name "Imam of lexicology".

It is known that the verb group plays a leading role in learning a foreign language. The reason is that in many languages of the world, including the Uzbek language, the main category that forms part of the sentence - tense, person-number, inclination, affirmative-negative meaning and form is more personalized by the verb. In 1066, the dictionary "Kitab ul-masodir" ("book of verbs") compiled by Khorasan lexicographer Zavzani was created for this purpose. The author has compiled words belonging to the verb group in the dictionary in alphabetical order. More precisely, this dictionary is also characterized by its educational purpose.

Abu Rayhan Beruni's work "Saydana" dedicated to the description of medicinal plants, animals and minerals, created in 1048, is also characterized by the fact that it was created for purely educational purposes. It is simultaneously explanatory, translational, etymological, and dialectological - the first example of a complex dictionary. In Saydana, the author also thinks about the morpheme, which is a morphological unit, that is, the meaningful unit of a word, and divides them into root and non-root

(affixal) types. In particular, speaking about Latin nouns, he notes that Romanian nouns end with the letters "sin" and sometimes "nun", these two letters are not part of the stem in Latin grammar, but are an additional letter. When explaining the meaning of a certain word in the dictionary, a total of 141 poetic fragments and more than 250 works are cited from the works of 65 poets, as observed in ancient educational dictionaries. At the same time, in the work, the author attaches great importance to the standardization of the written form of medicinal terms, animal and plant names of his time.

By the end of the 14th century, the creation of the 60-volume "Qomus" (Ocean) by Feruzabadi from Shiraz (1329-1414) marked a major turning point in Arabic lexicography. The dictionary, based on its name, has an encyclopedic character, became the common name of a number of dictionaries of this type compiled to this day, and founded a new genre of lexicography.

As mentioned in the previous sections of the work, the emergence of vocabulary requires a cultural and social environment that has developed to a certain extent. According to the sources, in the middle of the 11th century, as a result of the struggle between the feudal powers, the caliphate was weakened and divided into several small parts. In this period, attention to languages other than Arabic is also increasing. During the development and growth of the national consciousness of the people in the countries of Central Asia, especially in the state of the Karakhanids, science and literature flourish. Famous scholars such as Khorezmi, Khojandi, Yusuf Khos Hajib, Al Farabi, Ibn Sina, Beruni came out.

Large cultural centers such as Kashghar, Khotan, Balasogun, Tashkent, Bukhara, Samarkand, Urganch, Termiz, Marv will appear. Schools were established in these centers, where the children of officials were taught the Koran and hadith, Sharia laws, as well as worldly knowledge, including Arabic grammar, elocution, and arithmetic. Renaissance begins in Central Asia. From this period, the separation of the Uzbek language from other Turkic languages as a separate language accelerates. This increases the need for dictionaries that can quickly teach Arabic to the Turkish-speaking population and Turkish to Arab officials and caliphs. Creating a bilingual dictionary based on the Arabic language has become popular, large and small Arabic-Turkish, Turkish-Arabic dictionaries have started to appear for Turks who do not know Arabic and Arabs who do not know Turkish. The first written works in the Turkish language began to be created by order of the rulers of the time, patrons of Islam, officials. In particular, Mahmud Koshghari's work "Devonu lugotit turk", which started the history of Turkic studies, in particular, Uzbek linguistics, was created in order to meet these demands of the time.

Makhmud ibn Khusayn ibn Mukhammad was a great Eastern thinker who lived in the 11th century, the father of comparative-historical linguistics, the founder of the science of Turkology, the science of usage and pronunciation of Turkic languages, lexicographer, linguogeographer, encyclopedist who had a significant impact on the development of world science with his rich heritage. The rapid development of science, culture, literature, the deepening of socio-political, economic, and cultural relations between the Caliphate and other countries, as well as Turkish tribes, increased the need for various explanatory, translation, and normative dictionaries that provide linguistic and intercultural communication. According to the sources, in the 11th century, the relationship between the Turkish tribes deepened. In the state of the Karakhanids, formed by the union of Turkish-speaking tribes and clans, the attitude towards the literary language tradition is growing. Until that time, the issue of the literary language of the people of Central Asia, including the Turkic peoples, was handled by the Persian language, and this tradition was against the interests of the Karakhanids' policy. Therefore, the rulers of the Karakhanid state approved and approved any work that could serve to increase the status of the Turkish language and its development.

M. Koshghari writes his work according to the requirements of the ideology of the time. In the preface of the work, the author, after the traditional praise to God and greetings to Mukhammad (s.a.v.), says: "Allah the Almighty has raised the sun of the kingdom to the constellation of the Turks." He also made the sky suitable for their property. He called them Turks, gave them property, and made them the khagans of our time. He gave the people of the time (the reins of their will) into their hands, he led the people, he made them able to walk on the right path", he continues to state his purpose. In the fifth section of the work, it is noted that the state language during the Karakhanid era was the Khakhanid language (literary language), highlighting its unique phonetic, grammatical and lexical features, defining its standards was the basis for creating "Devon".

M. Koshghari revealed the attractiveness of the Turkic language, which is not inferior to other languages. In this period, to say that it is a language that "races like two goats with the Arabic language" (emphasis is ours - B.B.), to make it mandatory to learn it, certainly required a lot of courage from the author. To prove the correctness of his decisions, Koshghari said, "I heard such a message from a reliable Bukhara and another scholar from Nishapur that they attributed this word to the Prophet (pbuh): ... "learn the Turkish language, because their reign will last long. The responsibility of whether the hadith is sahih or not is on the shoulders of those who said it. If it is true, it is wajib (necessary) to learn the Turkish language" - and continues his opinion and makes a firm conclusion on this matter: "even if the hadith is not true, reason dictates the need to learn it".

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